The

Non-Subscribing Presbyterian

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Notes of the Month.

We would reiterate the appeal made last month on behalf of the Annual Meetings of our Non-Subscribing Church. They will be held on Tuesday and Wednesday, June 15th and 16th, and all needful particulars as to the hours of meeting will be in the hands of the Church officials in due time. The First Church, Rosemary Street, will be the central meeting place for the Remonstrant Synod, Non-Subscribing Presbyterian Association, and General Synod gatherings. We hope that their annual meetings may attract more than the usual number of faithful attenders. Certainly it would give great encouragement to the various officers if more of our laity would endeavour to be present at some of the meetings. If each congregation contributed its quota we should have a good nucleus as regards numbers and the possibility of successful and enthusiastic gatherings. Let us all do what we can to make June, 1920, a beginning of better things for our Church.

* *

There are two of the forthcoming events of mid-June for which we are particularly anxious—the Garden Party and the Annual Lecture. Originally these formed no part of our programme, but in response to a widespread feeling that more popular items might serve as promoters of the general good, they were introduced a little time before the war. We still remember with pleasure the Garden Parties held in the grounds of The Farm and Beechmount, both being very well attended and much appreciated. Later, war conditions caused the suspension of this agreeable function, but now it is only right that there should be a resumption. This has been made possible by the kindness of Mr. and Mrs. James Moore, of The Finaghy, Belfast, who have granted us the use of their beautiful grounds. These are easily accessible from Belfast, either by tram to Balmoral or by train to Finaghy Halt, the walking distance from the latter being, of course, considerably shorter. A Sub-Committee has the matter in hand and nothing will be left undone that is needful to ensure the success of the Garden Party. There will be a charge of one shilling for each ticket, but the incidental expenses are far greater than will be covered by such a nominal charge, and the well-to-do members of our body can render valuable assistance by contributing to the Fund for meeting the incidental expesnes. The Rev. J. A. Kelly, The Glebe, Dunmurry, is the Hon. Treasurer, and

he will be glad to receive subscriptions. In the meantime we would ask our readers to make a note of the date of the Garden Party, viz., Wednesday, June 16th, from 3-30 to 6, at The Finaghy. Given a fine day we have no doubt about a large attendance.

* *

We alluded last month to the Annual Lecture to be delivered in the First Church, Belfast, on the evening of Wednesday, June 16th. Now we are able to announce that the lecturer, the Rev. J. H. Weatherall, M.A., of Essex Church, London, has chosen as his subject "Prayer and Modern Thought." We feel sure that it will prove profoundly interesting and suggestive, and would urge our readers not only to be present themselves, but also to give an invitation to friends of other religious bodies. It is a subject interesting to all thoughtful minds familiar with modern problems and questionings. Prominent during the war, such a topic as that of prayer has not ceased to trouble and perplex many persons who have accepted the conclusion of modern science as to the prevalence of natural law. Mr. Weatherall may be trusted to do full justice to such difficulties and to contribute an eminently original and thoughtful lecture. Let us ensure him a large and fitting audience when he comes amongst us. He deserves it for his own sake as well as for the sake of his relatives, our fellow-workers.

* *

As we go to press, the Bishop of Oxford, Dr. Gore, will be delivering his much-anticipated Essex Hall Lecture, "Christianity applied to the Life of Men and of Nations." It is therefore impossible for us in this issue to give any indication of the value of his timely utterance. But we hope that next month it may be possible to give a resumé of the lecture prior to its probable appearance in complete form as printed by the British and Foreign Unitarian Association. Their practice in the past has been to print the Essex Hall Lecture, and it has often been fully justified by the permanent value of the printed text. We are convinced that Dr. Gore's lecture will prove a most valuable member of the series and we would bespeak for it many careful readers who still consider Christianity of supreme value for individuals and nations.

* *

This number of the Magazine will appear just prior to the holding of the Sunday School Conference at Larne, on Saturday, June 5th. We would, therefore, again express the hope that our readers will make an endeavour to be present at the Conference and add another to the number of similar successful gatherings. Never was the moral and religious training of the young more supremely important than at the present time. Our Sunday Schools exist for that purpose, and anything which tends to help and strengthen their activities is therefore of paramount interest. For that reason we are looking to the Conference for inspiration. But there is also the Moneyrea point of view to be considered. Our friends are sparing no effort to fulfil their hospitable intention, and the least we can do is to make it worth their while and provide them with numerous appreciative guests.

Newry.—The Annual Meeting of the congregation was held on Sunday, April 25th, 1920 The Committee's Annual Report was presented by Mr. R. J. McCombe, Hon. Secretary, and was, on the whole, very satisfactory. The attendances at the services showed some improvement on the previous year, and the affairs of the congregation were in a healthy condition. Reference was made to the loss by death of valued members, and thanks were tendered to the Choir and Organist (Mrs. Slipper) for their services during the year. The Treasurer's statement was submitted by Mr. Christopher Warnock, Hon. Treasurer, and showed a substantial increase in the finances. The Chairman, in a comprehensive address, moved the adoption of the reports, and Mr. R. Rowland seconded, and the resolution was carried. Mr. Walter Scott moved the election of Committee for the ensuing year, and Mr. John McCombe seconded same.

"CORYBANTIC CHRISTIANITY."

The Corybantes, my dictionary tells me, were priests of Cybele, "who celebrated the mysteries with mad dances to the sound of drum and cymbal"; and "Corybantic Christianity" was the clever, scornful phrase which, thirty years ago, Professor Huxley flung at the religious practices of the Salvation Army. Now we have the Life of General Booth in our hands—"William Booth, Founder of the Salvation Army," by Harold Begbie (2 vols., Macmillan & Co.)—and the world has another opportunity of saying what it thinks of this remarkable man. Mr. Begbie has given us a very interesting and readable record; but it is vain to pretend that he is an ideal biographer. For one thing, his book is quite unnecessarily long; he should have remembered the editor's instructions to a contributor. "Reduce by half, and leave nothing out." But, apparently, this is a subject on which the modern biographer is quite unteachable. However, I am not reviewing Mr. Begbie's book; I am very glad to have read it, and I want to set down one or two impressions which it has left on my mind.

In the first place, no one, I think, can read the record of this amazing apostolate without gratitude and wonder. In the long history of the Christian Church there are few things quite like it. If there still be any whom it can only move to mockery, we shall not find it easy to be patient with them. It is very much to be regretted, not for General Booth's sake, but for Huxley's, that the letters in which he assailed the "Darkest England" scheme have been given a permanent place in the collected edition of his works. Salvation Army methods may be as little to our taste as they were to Huxley's, but if we can look on the picture in the closing chapter of Mr. Begbie's story of this widowed and nearly sightless old man calling up the last reserves of his fast failing strength for one more effort in the cause of the suffering poor—if, I say, we can look on a picture like this with no touch of reverence and of awe, we had better fall upon our knees and pray for a cleanlier and sweeter spirit.

It is, of course, easy to say that all our problems in religion to-day are not to be solved along the lines of the Salvation Army. I do not suppose, for example, that men and women in intellectual perplexity about religion often turned to General Booth for help. If they did he had usually but one answer for them: "Go and do something." And if their problems were not solved or forgotten in action there was little else that he could do for them. But there are multitudes whose difficulties are not to be got rid of by any such short and easy methods. This, of course, is true, but it is not to the point. This was not the problem Booth had set himself to solve, and if we urge against him the helplessness of his methods in face of some of our problems, he might with equal justice ask what we should do in the presence of his. Frankly, I should not be surprised if the first impulse of some earnest Christian student reading the story of this eager, flaming soul were to fling his books to the dust-heap and to declare himself ready to do anything, to be anything, to go anywhere if only by any means he mght save some. Such a decision, in most cases, at least, would probably prove a mistake. Nevertheless, Booth's life will do us all good—indeed, I am not sure if this be not its chief good for us just now—if only it serve to remind us that there is more than one legitimate type of Christianity, and that ours of the prim, staid, and decorous type is not the only one that can justify itself before God and man.

In saying this, I am indulging in no cheap sneer at the churches of our land; as a Christian man I daily share their life, and have my own responsibility for what they are. But it is well for us to remember the taunts which a generation ago Huxley flung at the Salvation Army were but the old taunts which at the beginning men flung at the early Christians. They called the disciples drunk and St. Paul a madman. Nobody speaks of us in that fashion,

but then, unhappily, with few exceptions none of us, Anglican or Free, is touching more than a fringe of the degraded multitudes among whom William Booth spent his life and did his work. "Fornicators, adulterers, thieves, drunkards, revilers, extortioners—and such," he could say to his converts all over the world, "were some of you, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." It is easy to jeer at Booth's "corybantic" methods; what is not easy is to accomplish his results with our own or any other methods. Everybody knows the old story of Wolfe, the conqueror of Quebec, and the Duke of Newcastle. The Duke had no faith in appointments made for merit and not through routine and patronage, and to him a man like Wolfe was a hopeless enigma. Pitt's new general, he told George II., was mad. "Mad is he?" said the old King. "Then I hope he will bite some others of my generals." And the Church's need to-day is a touch of that splendid "madness" which in men like William Booth and the first Disciples is always able to turn the world upside down. G.J.

In the *Manchester Guardian*.

THE FOUR GOSPELS.

"The four Gospels hold a supreme place in literature, says a writer in the *Times*.

"Modern study has shown us that the present form of each of them is possibly due to a more active redaction than we have been accustomed to suppose, but, taking them just as they are, and as they must remain in the consciousness of Christendom, even after they have been put through the sieve of the most rigorous criticism, the evangelists are to be reckoned chief among the faithful witnesses to the truth.

"The Central Figure of their story stands out as if challenging men by His own inherent right. He deals directly with them. Whatever may be their racial or national traditions, the level of their culture, or the standards of their religion and ethics, He addresses them in terms precisely fitted to their experience and always as if commanding their homage. The Gospels abound in wonders which may have been welcomed by their first readers as the natural accompaniments of such a Teacher's mission, but which to the modern reader are often a distraction, if not a disfigurement, of the record. Yet the strangest fact about the Gospels is that they are all of a piece. There is a congruity between the claims and the character they describe. He stands out in a moral and spiritual pre-eminence which nothing can obscure. He demands obedience, not for what He does or says, but just because He is what He is. This is recognised by many to whom the precise actions attributed to Him are not without their difficulties.

"The Gospels are something more than a history or a philosophy. They are a revelation. They manifest divine and human life, they disclose the character and will of God in the nature, needs and hopes of our manhood. For, after all, where shall we look for the most clear disclosure of the secrets of life? Is it not in the plain tests of human experience, which at its best cannot be limited to the things of time and sense, but must have its activities beyond and above them? Those who believe that God reveals Himself in nature or in moral law cannot suppose that He is only to be known through impersonal media.

"Personality can never find its full expression in these, for they cannot disclose all that we seek in beauty, truth, righteousness, and love. We can understand these qualities only as they are expressed in terms of personality and in terms of the life which we ourselves share. If they belong to God, and He wishes us to know them as found in Him, we must expect to see them most clearly in human life. This expectation has its justification in the Gospels. God is revealed nowhere more persuasively and clearly than in the

records which most impressively disclose the glory of our manhood.

"The evangelists provide us with no biography. They knew nothing of the art of orderly and succinct narratives which give their readers a detailed record of the passing years. They pay little attention to chronology, and their regard for the historical setting of their narrative is slight. The modern reader is frequently surprised to find how small is the cycle of events, how few are the discourses, reported in the Gospels. The incidents of that record cannot be distributed over more than 40 days, though the life which it manifests is represented as unceasingly active in the discharge of the ministry in which it was absorbed. The very structure of the Gospels shows that the supremely important thing is not what this Man does or says, but who He is, what His character is, and what it reveals of the Father in Heaven and His will for His children on earth.

"This obviously the supreme purpose of the evangelists. They provide men with a revelation of God in terms of our common humanity. Those who read and accept their evidence find it to be the fulfilment of every vision of truth, beauty, righteousness, and love of which they have caught glimpses. Moral excellence and spiritual ideals could never have been clothed with life apart from Him. He matches the ideal, and expresses them in Himself. All that God and man is seems centred in this gracious personality.

"There is more than a record of the past in these narratives. It is true that they bear the mark of their origin. No one could have written them but men of the first century. Their authors are too sincere to hide the very stuff and texture of their minds. Yet these records have the notes of timelessness and universality. No doubt this is true of every work of genius, but here the moral and spiritual appeal is supreme. These records are something more than history. They have a present power. This is the testimony of men everywhere to-day. They reveal One who still lives in the plenitude of His power, and Who is never far from the reader with a teachable heart. Erasmus gave expression to this fact in terms whose moral earnestness gives his witness special force when we recall the vagrant wit of that scholar of the Reformation :—

"'*The Gospels bring before thee a living image of that sacred soul, Christ Himself, speaking, healing, dying, rising again. In a word, so complete is the image they present, that if He stood here before thine eyes thou wouldst see Him not more plainly but less.*'

"We cannot study the Gospels without being conscious of the fact that they pass their judgment on our own lives. We begin by judging Him whom they disclose, but before we leave the tribunal we have set up we find that we have passed judgment on ourselves. Men may hesitate to accept the testimony of the Church, and be unable to join in that homage which its members have rendered to Him who is the theme of these glowing narratives. But they cannot turn from them without a requickened insight into the worth of life, the nature of their response to the duties to which it calls them, and the character to which it bids them aspire.

"There is no moral agency so powerful in its persuasive simplicity as that which has its source in these records of the Son of Man. They set the standard of human life. They reveal its possibilities, but while they set a perfect standard for our aim, they show how failures may be repaired and even turned to still nobler heights of living. And there is this wonder to be repeated in the experience of all.

"He who in the Presence revealed in the evangelic records is most abased shall be most highly exalted, and he who in the conviction of his own self-judgment would cry, 'Depart from me, receives but an invitation to take his share in that ministry of redemption by which his fellow-men are made partakers with himself of the grace of the perfect life."

THE UNITY GUILD: HAS IT JUSTIFIED ITS EXISTENCE?

The year 1906 saw the Unity Guild come into being, and one cannot help wondering whether the founders anticipated that it would develop into the generous society which it has latterly become. As one looks back one is struck by the amount of unostentatious charity for which it has been responsible. The most notable feature of its finances is that it has never striven to accumulate capital for its own use, but has sometimes given away even larger sums than its own treasurer considered wise. This began three years after its foundation, when a donation was given to the Belfast Sunshine Society; the following year it was not possible to give away anything as there was some falling off in the membership; but when this had righted itself in 1911-12 a subscription of £1 12s. 0d. was given to the Samaritan Hospital, which was followed two years later by 18s. 0d. to the same institution. The year 1912-13 showed the beginning of a series of subscriptions to the Belfast Hospital for Sick Children which was repeated with a substantial increase in 1915, and continued thereafter annually up to last year, a total of £5 17s. 3d. having been given to this deserving cause.

With the outbreak of War in 1914 many similar societies decided to discontinue their work, thinking, no doubt, that there was something incongruous in holding any social functions during that grave National crisis. This matter was discussed by the Guild's Committee and a suspension of its activities seriously considered. Wiser counsels prevailed, however, and when the cry for help went up from countries and peoples stricken by the war, the Guild found a broader field of labour which enlarged its outlook and served to bind together the members in a common cause; it is certain that during these years of anxiety the membership rose above all previous records. The first winter of war marks the beginning of this larger generosity; the Belgian Relief Fund receiving £12 12s. 0d., the largest contribution ever given in one year to any particular object and the National Institute for the Blind £1 3s. 4d. which was supplemented by a further gift of £2 10s. 0d. last year. The year 1915-16 was rich in generosity, for not only did the Hospital for Sick Children receive the contribution already mentioned, but the French Wounded Emergency Fund received £5, the Belgian Hospital Fund £5, the Serbian Red Cross Society 10s. 6d., and our local Victoria Hospital £5 15s. 6d. For the following two years it was decided to concentrate on one object—apart from the Hospital for Sick Children—and the U.V.F. Hospital was chosen to receive the £10 and £5 5s. 0d. which were available in those years. It was in this year, too, that the first entertainment for wounded soldiers was given by the Guild, and this subsequently formed an annual feature on the Syllabus till the end of the war.

When hostilities ceased it was very natural that members should look round for deserving objects which could be usefully helped, so as to continue the work begun during the war in another sphere. No doubt a stimulus in this direction was given by the establishment of the Union for Social Service in the inauguration of which the Guild played some part, for not only was financial help given to the Union when its funds were in very low water, but all Guild members were urged, in a circular sent out at the Guild's expense, to attend the Union's first meeting in order to give it a good send-off. Happily, entertainments for the wounded were now no longer necessary but members at once turned their attention to giving entertainments to the blind in Belfast. After due consideration it was decided that the most useful thing that could be done financially was to make a contribution to the Capital of the Sustentation Fund, and since the year 1919 £10 10s. 0d. has been given annually to this most necessary fund. Last year, in addition, £1 1s. 0d. was contributed to the NON-SUBSCRIBING PRESBYTERIAN in response

to an appeal which appeared in these pages, together with the subscriptions to the National Institute for the Blind and Belfast Hospital for Sick Children referred to already. Entertainments to the Mission, started in 1916, were also given in 1919 and 1920.

The Guild has further done useful work by means of dramatic entertainments. During the war "Tilda's New Hat" was repeated to wounded soldiers and sailors, while "Neighbours in Gooseberry Court" was produced entirely for the benefit of the Blind, and a repeat performance of "Poor Pillicoddy" was given for the Mission at the Reception arranged for Mr. J. Harold Smith a few months ago.

The work among the members of the Guild, the bringing together of the younger members of the congregations in the Belfast District, the efforts to enter into social relations with our country congregations by means of the Summer Excursions and many other useful activities have not been touched upon, but enough has surely been said to show that the Guild has not only amply justified its existence, but deserves increasing support from all our churches.

EUSTACE GORDON.

GEORGE BORROW: AUTHOR AND TRAVELLER.

BY MR. A. ORR, Comber.

(Continued.)

Borrow wrote little; his four chief books are "Lavengro," "The Romany Rye," "The Bible in Spain," and "Wild Wales." They are mainly autobiographical.

Let no one be deterred as I was for a time by the queer titles. "Lavengro" means Master of Languages, and the name was given to him by the gypsies, as was "Romany Rye" meaning the Gypsy Gentleman.

These two books deal with his early days, while "The Bible in Spain" is an account of his attempt to circulate the Bible in that country under the auspices of the English Bible Society, and the emphasis is more on Spain than on the Bible.

"Wild Wales" is an account of that very interesting part of the British Isles. To enumerate his principal characters would occupy too long, but I cannot omit two, Jasper Petulengro, the Gypsy whom he met as a boy and with whom he formed a friendship which lasted through life, and Isopel Berners, born and bred in a workhouse, where she learned to read and sew, to fear God and take her own part—one of the best-loved heroines in fiction—holding her own in the hearts of the public with the best of them, even as she held her own in real life with the rough characters among whom her lot was cast.

In "Lavengro" he tells the story of his boyhood, of his travels with the regiment from Norfolk to Edinburgh by road, afterwards to Clonmel, in Ireland, and I will here take the opportunity to quote an account of his reflections on the reception accorded to his family by the husband of their landlady at the latter place, who had been using language like what one hears from the average Portadown man. He says "a bigot and an Orangeman Oh Yes! It is easier to apply epithets of opprobrium to people than to make yourself acquainted with their history and position."

He was a specimen of a most remarkable body of men who during two centuries have fought a good fight in Ireland in the cause of civilisation and religious truth. They were sent as colonists, few in number, into a barbarous and unhappy country, where, ever since, though surrounded with difficulties of every kind, they have maintained their ground; theirs has been no easy life, nor have their lives fallen upon very pleasant places. Amidst darkness they have held up a lamp, and it would be well for Ireland were all her children like these her adopted ones.

The Irish Protestants have faults, numerous ones; but the greater number may be traced to their peculiar circumstances; but they have virtues, numerous ones, and their virtues are

their own—their industry, their energy, and their undaunted resolution are their own. They have been vilified and traduced, but what would Ireland be without them? I repeat that it would be well for her were all her sons no worse than these much calumniated children of her adoption. What a pity Borrow had not been alive of late, I fancy a great political party would have had a valuable ally.

After leaving Ireland, the regiment returned to Norwich, where Borrow was apprenticed to the Law, but did not take kindly to it; he had picked up a smattering of the Irish language now, and fell in with a groom who taught him some Welsh, which he found akin to Irish, and which evidently interested him more than musty law documents

On the death of his father, which occurred about this time, he set out for the Metropolis, being then 21 years old, in search of a literary career, but found the "Lights of London" more attractive from a distance.

After severe drudgery, translating German and such like, he found himself (according to his own account) reduced to his last eighteenpence and with a great effort living chiefly on bread and water, he wrote the fictitious narrative, entitled, "Life and Adventures of Joseph Sell," which he sold for £20, and departed from London, as ill-health threatened, and he feared consumption.

He travelled by coach and on foot, via Stonehenge, arriving at Mumpers Dingle in Staffordshire, where he literally pitched his tent, and having bought a yoke from a travelling tinker for £5 10s. 0d. he made a living mending kettles, pans, etc. Here he had his famous fight with the "Flaming Tinman," and he leaves the best account of such a contest I have ever read, and here also he met Isopel Berners.

She is thus described: aged about 18, exceedingly tall, fair complexion, with blue eyes and flaxen hair, her features handsome with a determined but open expression.

Their introduction was not quite according to Hoyle. He says, "before I could put myself on my guard, she struck me a blow on the face which had nearly brought me to the ground."

Despite this unpromising start, they got quite intimate, and Borrow ultimately asked her to marry him. She asked for time to consider, and in a few days he got the following letter:—

"Sir,—I send these lines, with the "hope and trust that they will find "you well, even as I am myself at this "moment, and in much better spirits, "for my own are not such as I could "wish they were, being sometimes "rather hysterical and vapourish, and "at other times, and most often, very "low. I am at a sea-port, and am "just going on shipboard; and when "you get these I shall be on the salt "waters, on my way to a distant "country, and leaving my own behind "me, which I do not expect ever to see "again.

"And now, young man, I will, in the "first place, say something about the "manner in which I quitted you. It "must have seemed somewhat singular "to you that I went away without "taking any leave or giving you the "slightest hint that I was going; but "I did not do so without considerable "reflection. I was afraid that I should "not be able to support a leave-taking; "and as you had said that you were "determined to go wherever I did, I "thought it best not to tell you at all; "for I did not think it advisable that "you should go with me, and I wished "to have no dispute.

"In the second place, I wish to say "something about an offer of wedlock, "which you made me; perhaps, young "man, had you made it at the first "period of our acquaintance, I should "have accepted it, but you did not, "and kept putting off and putting off "and behaving in a very strange "manner, till I could stand your "conduct no longer, but determined "upon leaving you and Old England, "which last step I have been long "thinking about; so when you made "your offer at last, everything was "arranged — my cart and donkey "engaged to be sold—and the greater "part of my things disposed of.

"However, young man, when you "did make it, I frankly tell you that "I had half a mind to accept it; at "last, however, after very much "consideration, I thought it best to leave "you for ever, because for some time "past I had become almost convinced "that, though with a wonderful deal "of learning, and exceedingly shrewd "in some things, you were—pray don't "be offended—at the root mad! and "though mad people, I have been told, "sometimes make very good husbands, "I was unwilling that your friends, if "you had any, should say that Belle "Berners, the workhouse girl, took "advantage of your infirmity; for "there is no concealing that I was born "and bred up in a workhouse; not-"withstanding that, my blood is better "than your own, and as good as the "best; you having yourself told me "that my name is a noble name, and "once, if I mistake not, that it was the "same word as baron, which is the "same thing as bear; and that to be "called in old times a bear was con-"sidered a great compliment—the bear "being a mighty strong animal, on "which account our forefathers called "all their great fighting men barons, "which is the same as bears.

"However, setting matters of blood "and family aside many thanks to you, "young man, from poor Belle, for the "honour you did her in making that "same offer; for, after all, it is an "honour to receive an honourable offer, "which she could see clearly yours was, "with no floriness nor chaff in it; but, "on the contrary, entire sincerity. "She assures you that she shall always "bear it and yourself in mind, whether "on land or water; and as a proof of "the goodwill she bears to you, she "sends you a lock of the hair which she "wears on her head, which you were "often looking at, and were pleased "to call flax, which word she supposes "you meant as a compliment, even "as the old people meant to pass a "compliment to their great folks, "when they called them bears; though "she cannot help thinking that they "might have found an animal as "strong as a bear, and somewhat less "uncouth, to call their great folks after: "even as she thinks yourself, amongst "your great store of words, might "have found something a little more "genteel to call her hair after than "flax, which though strong and useful, "is rather a coarse and common kind "of article.

"And as another proof of the good-"will she bears to you she sends you "along with the lock, a piece of advice "which is worth all the hair in the "world to say nothing of the flax.

"Fear God, and take your own part, "there's Bible in that, young man; "see how Moses feared God, and how "he took his own part against every-"body who meddled with him, and "see how David feared God, and took "his own part against all the bloody "enemies which surrounded him; so "fear God, young man, and never give "in! The world can bully, and is fond, "provided it sees a man in a kind of "difficulty, of getting about him calling "him coarse names, and even going "so far as as to hustle him: but the "world like all bullies, carries a white "feather in its tail, and no sooner sees "the man taking off his coat, and "offering to fight its best, than it "scatters here and there, and is always "civil to him afterwards. So when "folks are disposed to ill treat you, "young man, say, 'Lord have mercy "upon me,' and then tip them Long "Melford to which, as the saying goes "there is nothing comparable for "shortness all the world over, and these "last words, young man, are the last "you will ever have from her, who is "nevertheless

"Your affectionate female servant,

"ISOPEL BERNERS."

I should say Long Melford meant the right arm; Borrow was rather partial to using his left.

He never saw her again, and eventually married a widow, Mrs. Clarke (who had a daughter Henrietta, of whom he speaks later).

To be continued.

LESSON NOTES FOR TEACHERS.

[To be used in accordance with the Scheme of instruction for 1920, issued by the Sunday School Committee of the N.S.P.C.I.]

June 6th. Saving Life by Losing it. Matthew xvi. 24-28. Key text, verse 25.

Immediately after the disciples had recognised that Jesus was the Messiah, the long-promised deliverer, he tells them that it is necessary for the Messiah to suffer; then he proceeds to point out that the disciples also must exercise self-denial and endurance. They were temp ed to think that God's favourites should have an easy time of it, but he would have them know that if they were worthy to be God's favourites they would not be on the lookout for eas or prosperity. In the Old Testament the righteous are continually being promised rewards, length of days, increase of wealth, etc.; Jesus on the other hand lays stress on the difficulties and duties.

We must not fall into the error of regarding the teaching of Jesus as negative and limiting Self-denial and endurance are not ends in themselves, they are means to an end—discipleship

There are other ways of losing one's life than by dying The soldier who is so anxious for his safety that he will not face danger has lost his life as far as his usefulness as a soldier is concerned In modern warfare any one may be excused for being afraid, but those who can forget themselves lose their fear. The soldier who is keen about saving his life is paralysed by fear, while those who risk their lives because they do not think of safety overcome fear. It is the same with virtue, those who are self-conscious tend to become prigs. Those who are honest because honesty is the best policy will think more of the policy than of honesty. Those who are good because they are afraid of hell are not really good but cowardly. We can only be really good when we love goodness for its own sake and will do it no matter what the consequences.

Napoleon gained the whole world and turned the world against him. Alexander the Great sighed for more worlds to conquer, he too found that gaining the whole world gave him no satisfaction. If we set our hearts on worldly gain we are always in fear of losing what we have gained and we neglect what really makes life, namely character. In a shipwreck, if everybody on board thinks only of his own safety the result is likely to be panic and great loss of life; but if everybody is ready to lose his own life in the discharge of his duty the result will be order and the greatest possible chance of saving all.

Verses 27 and 28 are difficult. If Jesus meant that all his hopes would be fulfilled before some of his hearers died he was obviously mistaken, but he probably meant that those who in self-forgetting love of goodness followed him would not have to wait for death before they experienced the truth of his teaching and became conscious of the kingdom of God within.

June 13th. Forgiveness. Matthew xviii. 21-35. Key text, "Forgive us our trespasses, as we forgive them that trespass against us."

There are two points in this lesson, 1st—There are no limits to forgiveness, and 2nd—The unforgiving temper is exceedingly displeasing to God. In the parable the servant of the king had incurred an enormous debt, more than two million pounds of our money. He was probably a high official in the government responsible for collecting the taxes. The king could forgive him this great debt but, could not forgive his unforgiving disposition.

We find it very hard to forgive any injury or injustice done to us, but if we remember our own imperfections and how much we stand in need of forgiveness it should become easier. We have only to look back on our own lives and think of the many things we have done which we should not have done, and the many things we should have done which we have left undone, to see the point of the Psalmist's words, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" There is nobody who can truthfully say that he has never done wrong and always done right. We know we have need

to be forgiven, and every time we say the Lord's Prayer we say, "Forgive us our trespasses, as we forgive them that trespass against us." To deserve forgiveness we must not only be sorry for wrong done but also be forgiving.

How are we to cultivate a forgiving temper? 1st—By remembering our own weaknesses. When we are angry we say and do unkind things. Remember that other people do the same when they are angry, and make allowances. We know how easy it is to be selfish and consequently unjust to others, remember that other people find it just as easy. 2nd—By remembering that we cannot always know what makes people do wrong. We are often misjudged because others do not understand our motives or know our temptations. Let us then take care we do not misjudge. 3rd—By cultivating kindliness. A mother finds it easy to forgive her children when they do wrong because of her love for them. Forgiveness is easy when we love, therefore we must be more loving.

Examples. Joseph forgiving his brethren. The prayer of Jesus on the cross, "Father, forgive them: they know not what they do."

June 20th. The One Thing Needed. Matthew xix. 16-22.

First notice how Jesus objected tk the free use of the v ord good. In Maro and Luke the answer of Jesus is, "Why callest thou me good? None is good save one, even God." Good is absolute, even Jesus did not claim it. Not simply to avoid evil, not even to keep the commandments, but to let absolutely nothing stand between us and the right.

The young man who questioned Jesus was rich, he was a ruler, yet he felt something was lacking in him. Mark tells us that Jesus loved him. It was his evident desire to do right and the fact that he was not self-satisfied that won Jesus' affection. He had wealth and position and was law-abiding, but knew himself to fall short of the best. Jesus saw what was the matter. Wealth and position could not satisfy this young man, but he clung to them. He was very free with his use of the word good, but he was not ready to part with his wealth or position for its sake. The test in his case was to ask him to sacrifice his possessions. He made the great refusal, not because he was a wicked or greedy man, but because he could not see that the goodness he talked about so glibly was far more valuable than anything else in the world. Fear of losing wealth hinders many people from making the venture of faith and risking all for good. We can make the great refusal without being wealthy. Whenever we are afraid of losing some pleasure, whenever we dare not face danger or risk unpopularity for the sake of goodness we are in the same case as this rich young man. The one thing needed for us all is so great a love of good as to put it before riches or comfort or pleasure or fame.

"Thou shalt have treasure in heaven," is not a bribe offered nor a postponement of reward till after death. It is rather the offer of a choice, you can have heavenly treasure or worldly, spiritual or material. Those who are ready to let everything go for the sake of truth and goodness win for themselves treasure which unlike great possessions of material wealth does not bring worry and anxiety, yet is not a bribe, for only those who love truth and goodness for their own sakes can appreciate spiritual gifts.

June 27th. The Ambitious Mother. Matthew xx. 20-28. Key text, "Whosoever would be first among you shall be your servant."

When we are told that the mother of James and John came 'worshipping' him it does not mean that she regarded Jesus as God, it is simply the Eastern fashion of kneeling when making a request that is referred to. Jesus recognises the natural maternal anxiety and does not reprove her, he simply says she does not understand what she is asking. Knowing their enthusiastic love of Jesus she asks that her sons may be given the chief places of honour in his kingdom. When Jesus asked them if they were able to share his sufferings they replied, "We are able," but even readiness to suffer will not necessarily bring exalted positions.

The indignation of the other disciples showed that they shared the desire to occupy chief places. In the kingdom of God there is one Sovereign, God, who is also our Father; the subjects are also sons and therefore their relations to each other should be that of brothers. Among brothers there should be no desire to exercise authority, but a feeling of friendliness and helpfulness. As there was a different idea of wealth so there was a different idea of rank. The most brotherly man is not the one who orders others about, but the one who helps them most. The one who is a servant, who renders service, ranks first and does not bother his head about places of honour because he takes greater delight in being helpful than in receiving homage or being waited upon. Jesus himself is the best example of his teaching. He does not want to be praised or worshipped but to be of service to mankind. He becomes a 'ransom for many' when we learn of him to minister to the needs of others rather than to seek glory for ourselves.

"I serve" is the motto of a prince; even the most exalted persons have to justify themselves by the service they render. Whatever our position in life we have all opportunities of service, but we are likely to miss them if we are thinking only of gaining honour for ourselves.

"All service ranks the same with God . . . there is no last nor first."

To the Mountain Mouse Inadvertently Evicted by the Plow-share of Robert Burns.

Poor Mouse, I cannot sing like Burns
In thine own Gaelic well express'd:
Yet know, my spirit likewise turns
With sympathy toward thee distress'd.

I too have view'd with piteous eye
The ruin of thy small sweet home,
Thy happy state put all awry,
Thy solid comfort crush'd like foam.

I too, like thee, know present ill:
I too, like him, see in the past,
In woes not sought, in wayward will,
Causes of griefs and wounds that last.

And I know well, that after this
As heretofore, my careful schemes
Must oft miscarry—often miss
Desired results—like freakish dreams.

But then, of this I am quite sure,
That if I keep good ends in sight,
Nor suffer pleasure to allure
And stay me in pursuit of right,

My purpose shall not be in vain:—
I'll reach a fitting destiny,
With thrust and whirl and check and strain—
Like rivers bound to reach the sea.

Alas! poor Mouse, that I should seem
In having faith more bless'd than thou.
And yet, by faith I'm led to deem
Thee cared for more than seems just now.

I surely think the Pow'r so great
In mercy, that to me appears,
Will point thee out some safe retreat,
Or swift release thee from all fears.

Reports.

Unity Guild.—The February meeting of the Guild was held in York Street Hall, on Wednesday, the 11th at 8 o'clock, when Mrs. Davies, of Comber, gave a Lantern Lecture entitled, "In the World of the Blind." Our best thanks are due to Mrs. Davies for the very interesting lecture which she gave, and also for providing musical and manual demonstrations in connection therewith. The collection which was taken up on behalf of the National Institute for the Blind amounted to £2 10s. 0d.

The Annual Meeting was held on April 7th, in the Mountpottinger Schoolroom, at 8 o'clock, when, owing to the

unavoidable absence of the President, Rev. M. Watkins, it was moved that Mr. Gordon should take the chair. The report submitted by the Secretary of the year's working showed that in addition to our ordinary meetings two entertainments had been given, the first in the Central Hall to about 40 of the women workers from the Workshops for Industrious Blind, and the second at the Domestic Mission Hall to members connected with the Mission The Treasurer presented a very satisfactory statement, which showed that after subscribing £10 10s. 0d. to the capital account of the Sustentation Fund of the Non-Subscribing Presbyterian Church of Ireland, and £1 1s. 0d to the funds of the "Non-Subscribing Presbyterian," there was still a balance in hand. Mr. Gordon called upon the new President, Mr. E. R. Jackson, to take the chair. Mr. Jackson then took the chair and thanked the meeting for the honour conferred on him, After the business was transacted, Mr. Osborne gave a very interesting lecture entitled, "The Democracy of the Poets." Tea was then served, which brought the meeting to a close. By special request a repeat performance of "Poor Pillicoddy" was given by Guild members at the reception which was held in connection with the Domestic Mission to welcome Mr. Smith the new Missionary.

* *

Ballycarry.—The members of the Choir held a very succe sful Social Evening on Friday, March 26th, in the School-room attached to the Church. The first part of the programme consisted of Songs by Miss Hamilton, Mr. Craig, and Mr. Campbell; a very amusing Recitation by Miss Olive Feeney, and a Reading by Mr. Ellis, after which the Chairman, the Rev. W. G. Marsden called upon Miss May Hamilton to present a case of pipes to Mr. Campbell as a small mark of appreciation from the Committee of the Ladies and Young Members of Cake Fair for the very great help he rendered them on that occasion. The Chairman also made reference to their appreciation of his services at the Organ on various occasions. Tea was served by members of the Choir, after which dancing was indulged in by the young people.

* *

Belfast: Domestic Mission. — A meeting to welcome Mr. Harold Smith as our Missionary was given by the Misses Bruce in the Central Hall, on 22nd April. A large number of Mission people and other friends were present and thoroughly enjoyed the tea which which the proceedings opened. At 8 o'clock the chair was taken by Mrs. Duffin, who, in a short address, explained the object of the gathering and welcomed Mr. Smith. The Rev. H. J. Rossington followed, and, in a felicitous speech, said he hoped that Mr. Smith would long remain with us to carry on the work so ably done by his predecessors; he was particularly glad to welcome Mr. Smith as the nephew of an old college friend, into our midst The Rev. E H Pickering spoke in the same strain of good fellowship towards Mr Smith and kindly feeling towards the Mission. He hoped that all would do their best to make Mr. Smith quite at home in Belfast. In a modest little speech, Mr. Smith declared that one thing which urged him strongly to accept the position of Missionary was the feeling he had that work in the Home Missions was of the greatest importance at the present time.

A thoroughly enjoyable programme followed in which Miss Dorothy Duffin sang a couple of songs, and little Miss Nellie Gordon recited, while the Unity Guild gave an amusing performance of "Poor Pillicoddy." The Guild was delighted to have this opportunity of doing useful work, and readily undertook to give the performance and defray all its expenses as a mark of the good feeling which they bear towards the Mission.

* *

Cairnacastle.—Sewing meetings in preparation for the Sale of Work which is to take place on Tuesday, 29th June, have been held fortnightly during the past months. Much zeal has been shewn throughout the Congregation,

and the Committee have been greatly encouraged by the contributions freely, gladly, and sometimes unexpectedly, forthcoming from members young and old, and from friends of all the other denominations in the neighbourhood and from further afield as well.

* *

Clough.—A very well attended and enjoyable concert was held in Annadorn School on Thursday, March 25th, at which the Clough Sunday Scholars performed an operetta, entitled, "The Holiday Concert." The children entered into the spirit of the work fully, and the impersonations, dances, skipping, and see-sawing were excellently done, and the choruses and songs were good in tone and blending. The presiding fairies were Mrs. J. McCammon and Miss Irvine; Cheery Tommy—Crom. Nesbitt; Flower girl—Miss Jeannie Nesbitt; Archer—Norman Robinson; Fish Lassie—Miss Madge Huddleston; Sea Captain—Alfred Robinson; The old woman who lived in a shoe—Miss Molly Hay; Tom Tickletooth—Kenneth Nesbit; Servantmaid—Miss Kitty Moffat; Fruit girl—Miss Vera Nelson; Newsboy—Jim Hay. On the see-saw —Misses Vera Nelson and Molly Hay. Skipping—Misses Catherine Logan and May Alexander, Eddie Logan, Harry Sage and Bob Hilland were among the dancers. Special songs were sung by Miss Irvine and Mr. Bob Hogg. Tea was provided by Mrs. Davies and Miss Bell, and the accompanist was the Rev. J. Dare Davies.

A double wedding took place at the above church, on Wednesday, 14th, when two daughters of Mr. and Mrs. Robert Ferguson, Lisnamaul, were the brides. Miss Letitia Ferguson was married to Mr. Hugh Croskerry, Tievenadarragh; and Miss Annie Ferguson to Mr. Frank Strain, Woodgrange. The Rev. J. D. Davies officiated.

* *

Crumlin.—The death of one of our most highly esteemed members, Mr. James Hamilton, Lakeside, took place on Saturday, 20th March. He was a person beloved by all who knew him. His genial countenance and his kindly disposition made him always a very welcome companion. For upwards of fifty years he had served the firm of Messrs. Riddel & Co., Donegall Place, Belfast, where he had attained to a position of trust and responsibility. The funeral took place on Monday to our Meeting House Green, Crumlin, and the service was conducted by Rev. S. E. Bowen.

We have to record also the death of another faithful member of the cause, Mr. Edward Harkness, Milltown, who died on Good Friday. Up to recent years he had been a member of our church in Antrim, but latterly he and his family joined the Crumlin congregation. Mr. Harkness was a person of quiet and friendly disposition, and his industrious habits had rewarded him with a comfortable and prosperous home. His many friends in the neighbourhood held him in very high esteem. The funeral took place on Sunday to Crumlin, the Revs. S. E. Bowen and G. V. Crook officiating.

The Sale of Work held here on the 27th March, together with a Whist Drive and Dance held earlier, realised £491 6s. 0d. nett. The Sale was opened by Mr. George B. Hanna, Mr. Hugh Minford, Park Gate, presiding. The congregation tender their hearty thanks to members of other denominations who helped so generously, and to the Committee of the Sale who did their work so well.

* *

Downpatrick.—The Stipend list shows a further increase of eight members, while many have increased their payments.

On May 6th, a tip-top concert, arranged by Rev. Ralph Philipson, the proceeds being in aid of the Boys' Guild that he has carried on during the winter, came off in the Assembly Hall. The turns were all good, and each had its own appeal. Madame Bella Ewen, a rich contralto, now an established favourite in the district, gave such delight with 'The Little Damozel' and 'The Next Market Day' that she was enthusiastically recalled. Master Walter Evans sang very sympathetically 'The Midshipmite' and 'Queen of the

Earth.' Mr. J. Ervine showed himself a real humorist in his sever l numbers, including 'When Richard the First sat on the Throne' and 'The Irish Jaunting Car.' Miss Doris Pedlow, of Bangor, soprano, rendered 'Charming Chloe' and 'The Splendour of the Dawn' with artistic effect, as also the encore song, 'The Children's Home' Rev. M. Watkins sang 'Bashful Tom' and 'A Chip of the Old Block' in a particularly happy manner. Items by the children, trained by Miss Watson, viz., 'The Swing Song' and 'The Tea Party,' were most pleasing. Miss Annie Newman has a natural manner and a very musical voice. Nor did the two local artistes, Mr. S. Moore, a fine baritone singer, and Mr. T. Hastings, a dramatic reciter, fail to do themselves justice. The piano accompaniments were played by Mrs. Pooler, Miss F. Newman, and Miss Watson. At the request of the boys themselves, Mr. Philipson hopes to form a Scout Troop or a Boys' Club.

MARRIAGE.

MINNIS—BRUCE.—On the 29th April, at Essex Church, Kensington, London, by the Rev. J. H. Weatherall, M.A., William e dest son of James Wallace Minnis, Ballyknockan, Co. Down, to Marjorie, eldest daughter of the late W. Wallace Bruce and Mrs. Bruce, 9 Airlie Gardens, Kensington.

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